THE
Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

VOL. V., No. 24.] Registered No. M. 1304. THURSDAY APRIL 22, 1920. [PRICE: 2 As. Annual Subscription Rs. 6.

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THE HINDU MESSAGE stands or

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For *bona fide* students Rs. 3 only. Postage As. 13. Extra.

Single copy As. 2 only.

The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.

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TO THE SATYAGRAHI.

BY V. SARANATHAN, M. A.

The World doth still abide a holy thought;
As ancient hills survive their frenzied noon,
Or a great storm, like a child's wildness, soon
Forgets the mood, dear rebel that so fought
Against himself! How in a deep peace wrought
In wildered skies so tear-fallen, a clear moon
Sings to herself! Earth's terror and the swoon
Of austere hills then pass, and reach, high-fraught
A wisdom sacred as a dream of God.
So Thou whose forehead bears the sun in might
And onset of violence,—thee, no world's rod
Nor wrong shall break, whose armoury of light
Defies embattled passion, pride and fraud;
Thou shalt awaken the deep peace of Right.

Great Thoughts.

Falsehood, like a drawing in perspective, will not bear to be examined in *every* point of view, because it is a good imitation of truth, as a perspective is of the reality, only in *one*.

When articles rise in price the consumer is the first that suffers; and when they fall he is the last that gains.

It so happens that the ease, the luxury, the abundance of the *highest* state of civilization are as productive of *selfishness* as the difficulties, the privations, and the sterilities of the *lowest*."

" Neutrality is no favourite with Providence; for we are so formed that it is scarcely possible for us to stand *neuter* in our *hearts*, although we may deem it prudent to *appear* so in our *actions*."

" Those orators who give us much noise and many words but little argument and less wit and who are most loud when they are least lucid, should take a lesson from the volume of Nature. She often gives us the lightening even without the thunder but never the thunder without lightning."

" He that aspires to be the head of a party will find it more difficult to please his friends than to perplex his foes."

To be vain is rather a mark of humility than pride. Vain men delight in telling what honours have been done them, what great company they have kept, and the like; by which they plainly confess that these honours were more than their due, and such as their friends would not believe if they had not been told; whereas a man truly proud thinks the greatest honours below his merit, and consequently scorns to boast. Therefore whoever desires the character of a proud man ought to conceal his vanity.

A system of malgovernment begins by refusing man his rights and ends by depriving him of the power of appreciating the value of that which he has lost. It is possible that the Polish Serf or the Russian boor or the descendant of the kidnapped Negro may be contented with their condition but it is not possible that the mind of a Franklin or Howard could be contented to see them so. The philosopher knows that the most degrading symptom of hopeless vassalage is this very apathy which it ultimately superinduces on its victim as the surgeon knows that the most alarming symptom, of a deadly mortification having taken place, is the cessation of pain on the part of the patient."

Events of the Week.

Quite a mysterious phenomenon is reported from Burdwan where, it appears to have caused a great deal of sensation. One Lala Kundan Lal Kapur, a Khatria Zamindar of Burdwan died there at 6 P. M. on the 11th instant. As the body could not, in accordance with religious usage, be cremated till after sunrise the next morning, the nephew of the deceased had a photo taken of the corpse the next morning. There was nobody else in the room in which the photo was taken. But when the negative was developed and copies were printed, strange to say, there were seen along with the corpse five more figures faintly printed. Two of these figures have been recognised by the family members to be the deceased's first wife and son who died several years ago. The other three figures are more indistinct and could not be recognised. Here is food for spiritualists.

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We regret very much to note the death of Rao Bahadur N. C. Rajagopalachariar on Saturday last. Born of a respectable though poor family he was highly intelligent and even in his college career attracted the attention of his Professors. Unable to continue his studies on account of poverty he took to the study of shorthand and by his proficiency in the art he became the reporter of the *Madras Times* and the official reporter of the Madras Corporation, the Madras Legislative Council, and the Indian National Congress. He also reported the proceedings of several Royal Commissions on Indian affairs which before his days used to take reporters from England. For nearly 25 years he was a member, and later on became the Chairman, of the Board of Examiners in Commerce. Latterly he became the Managing Director of the *Madras Times* which was recently purchased from him by the present management. He was a member of the Trades Association also which body he represented on the Municipal Corporation and on the Port Trust during the closing years of his life.

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Recently the director of a museum in Haarlem discovered that the head of a statue of a Japanese Buddhist priest, which had long stood in the gallery, was detachable. Taking it off, he found inside it a piece of jaw and some teeth and also a manuscript throwing light on these relics. According to it the saint was one Sanyo, of the Society of the Lotus of the Heart who died at 72 in the 9th day of the Ripe month (that is our December 11) in the third year of the Manji period (1660). The holy man was Prior of the Cloister of the Correct Creed, in the province of Izami; and when his statue was finished on the first day of the Literature month in the Kwambum period (June 7, 1666) these relics of his body were enclosed, thereby to enhance its sanctity. Fine way indeed to perpetuate one's memory!

***

Regarding the Political Feud between Mr. Asquith and Mr. Loyd George, the *Manchester Gaurdian* says:—With hearts saddened and minds perplexed by the terrible state of Ireland, it is difficult to concentrate attention on the triangular duel that is being fought between the Prime Minister, Mr. Asquith and the spokesman of Labour on the "fusion" question. When the Lord Mayor of an Irish city is brutally murdered in his own house one night and a few days later a Government official is hustled out of a tramcar and shot dead by a gang of desparadoes, even such spicy interchanges as "demagogue" and "dull and pompous" lose a good deal of their savour. What the upshot of the war of words is to be is still uncertain though during the last few days Sir Donald Maclean and Sir John Simon, for the Independent Liberals, and Lord Robert Cecil, as a detached Unionist, have all taken a hand in it. According to Sir Donald Maclean, Mr. Loyd George is already a captive of the Tories.........Mr. George, on the other hand, declares he is as good a liberal as ever he was and that he intends to remain one. Lord Robert Cecil brushes aside the personal issue between the Premier and his predecessor as of no particular importance, and says the real question is whether they are going to do the country some good. What is quite clear is that the personal feud which is now developing will do nobody any good, and by distracting the country's attention from things that matter may do serious harm.

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When two such responsible statesmen and veteran Parliamentarians as Mr. Loyd George and Mr. Asquith engage themselves in a great rhetorical sparring match causing thereby immense harm to the country by diverting its attention from things that matter, is it any wonder that our local politicians, whose very life-breath consists in slavishly imitating everything Western even if it be to the detriment of their own national entity, have begun in right earnest to bandy words with each other and call each other names? Mrs. Besant, the past master in the art of slowly but steadily obliterating quite unperceived all traces of India's ancient glory, of course leads the campaign with her usual air of injured innocence and selfless martyrdom. Her choice vocabulary of vituperation is directed towards one and all who would not accept her alleged mahatmic inspiration for all her actions. She spares neither friend nor foe because friend and foe are only relative terms for her so far as suits her convenience. With such a saintly leader to guide it is but futile to expect the lesser lights to keep quiet. The result is the whole country is now deluged with a loathsome literature of the Billingsgate type and no leader however eminent he may be in other ways has escaped falling into the snare. The most unedifying spectacle of personal bickerings is being witnessed at a time when the energies and intelligence of all true and patriotic Indians should be concentrated on the gaining of not only the political emancipation of India but also on saving her from insidous destruction of all that is vital in the Hindu intellect, culture and religion. This is not a time for mere war of words and for throwing mud on each other. The heart of our society is getting slowly poisoned and ere it is late we must bestir ourselves to set it right.

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Our next issue will be the Special Acharya Jayanti Number. We hope to make it worthy of the great personage whose memory it is intended to commemorate. A charming Ashtaka of eight lovely stanzas, of the same euphonious metre as that of the well-known Govindashtaka of Sri Sankara himself, will give an outline sketch of the important events in the career of the renowned world-Teacher. Another set of eight stanzas—four by the great Vidyaranya and four by the late Jagadguru of Sringeri—describe the greatness of Sri Sankaracharya, his giant intellect, his charming eloquence, his divine personality and his marvellous powers of exposition. Mr. K. G. Sesha Aiyar B.A., B.L., Judge, High Court, Trivandrum writes a fine poem on the Sankara Jayanti. Mr. C. V. Vijayaraghavachariar M.A. discourses on the doctrine of Bhakti and Sri Sankaracharya. Mr. M. S. Nateson compares and contrasts Sri Sankaracharya and Plato. These, together with the features already announced in our advertisment columns, will we are sure, provide a sumptuous fare for our readers. Providing ample food for thought, it will, in its own way, form our humble tribute at the lotus-feet of our great Guru.

The Hindu Message

Imperial Preference Committee.

The Committee of the Indian Legislative Council, appointed to examine certain trade statistics collected by the Government of India and see whether, in the basis of those statistics, any scheme of Imperial Preference could be adopted by India without detriment to Indian interests, have just published their report. At the time of the appointment of the Committee, public misgivings were expressed as to the utility or desirability of the course. The Committee laboured under too serious limitations to come to any satisfactory agreement. In the first place, the personnel of the Committee was not satisfactory. It consisted, barring one or two exceptions, of either officials or non-officials who took their cue from officials. To be frank, we cannot say that there are many non-official gentlemen in the Council who are competent to come to a right decision on so technical and so intricate a subject, requiring a sound knowledge of the fundamental principles of the economics of trade and of the history of tariff legislation in other countries. Nor could this defect be made up by industry and application; for, the time placed at the disposal of the Committee for coming to a decision was very limited. Two months are far too insufficient a period even for experts to deal with the subject. It is ridiculous to expect of a Committee composed chiefly of amateurs and officials to do justice to the question in so short a time as two months. Weakness of personnel and lack of time to study the subject in all its details were not the only disadvantages under which the Committee laboured. Another serious limitation was imposed on them. They were to make their recommendations on the basis of statistics and information placed before them by officials. And if you have to drive along the official road, what other goal can you reach than the official one? And it is the official goal that the Committee have reached.

The Committee make two recommendations, one of which we may take to be meant for the officials to act upon or not as they choose and the other for the non-officials to console themselves with the reflection, if that were any sort of consolation, that the Committee have after all recommended what they thought they should recommend. Between the Scylla of official pressure to agree to preference and the Charybdis of public opinion which is dead against any sort of manipulating the tariffs to our disadvantage the Committee have sought to escape disaster by seeking to placate both with a sop to each. We know one result of this clumsy tactics. They have perhaps satisfied Scylla; but we are sceptical as to whether they have escaped the curse of Charybdis. On their view that moderate preference would result in neither loss nor gain, the Government of India could build up a scheme of Imperial Preference satisfactory, if not to themselves, at least to their wire-pullers at Whitehall and their mentors behind. But what consolation is there to the public in the Committee's recommendation that a tariffs' committee should be appointed to get an authoritative opinion? Very little. The Committee that may be appointed might be as carefully packed a body as the Preference Committee and it may be as much hedged round with restrictions as the one under notice; or, it may not be appointed at all.

We are unable to say off-hand how far-reaching the consequences of the Committee's decisions will be. For aught we know, they may be fraught with the most disastrous of consequences. Preference to the Empire means the artificial diversion of our trade to Britain and the Dominions. Our exporters may be hard hit. Our present customers may be scared away by the rise in prices consequent on preference; and of the new-comers, we cannot certainly expect better prices. They did not hitherto purchase of us because they could pay as high a price as their competitors did. Since through preference, we are driven to a weak market, we shall suffer to the extent of the weakness of that market. Our exporters are thus calculated to lose. There is much tall-talk as to our monopoly in certain goods so that the foreigner will not mind paying high prices. If that were so, there will be no diversion of trade and the object with which preference is proposed will be defeated. Preference will entail loss to importers also and hence to consumers. We shall have to buy, other things remaining the same, in a dearer market than the present and that means so much loss to us. Pure preference is possible only through sacrifice. But we are not in a position to make sacrifices. Even the Committee does not contemplate it. If the Government adopts the ill-advised course of granting preference, we are afraid they do it at considerable loss to their already shattered prestige for fair-dealing.

Notes and Comments.

An interpreter of Sir Rabindranath Tagore—Prof. Radhakrishnan, M. A., of Mysore University—says that his doctrine is that "As the sun has spots, and the mountain chasms, so the Absolute has imperfection; but the whole is perfect and sublime." We suppose by the "whole" is meant the Absolute *plus* the world. Professor Radhakrishnan says also that to Tagore "it is a matter of gratification that the world is imperfect." Thus "the Absolute has imperfection" and "the world is imperfect." But "the whole (consisting, we believe of both) is perfect." And all this is put before us as "*the* philosophy of Tagore" for our edification. We pray to Isvara to save, from such philosophy and philosophers, the countrymen of Vyasa and Sankaracharya! The intellectual world in India at least cannot but feel scandalised at having to digest the thought that the Absolute is *part* of a larger whole, and that it is an *imperfection* which is only made perfect by being united to something else.

* * *

Prof. Radhakrishnan quotes Tagore to the effect that "we should not imitate Europe in one of her worst features which comes out in her behaviour to people whom she describes as yellow or red, brown or black." And yet it seems that according to the poet, "the greatness of Europe is due not so much to her perfection of power as to her reverence for unselfish ideals." If the ancient American and African peoples are being subjected to a course of extermination it is "due not so much to her perfection of power as to her reverence for unselfish ideals." If Germans, Austrians, and Roumanians are kept in Europe in spite of their barbarities and crimes against civilised men while the Turks are driven out bag and baggage from their place therein which they have occupied for centuries—that again is "due not so much to her perfection of power as to her reverence for unselfish ideals." Strange notions of spirituality and unselfishness! In spite of these doctrines, we are asked to believe that "all our actions are under the inexorable dominion of logic." And the reason for this is that "there is such a thing as karma which we cannot violate with impunity." In our view, at least all this speculation and moralisation, whether indulged in by Tagore or his learned interpreter-Professor hailing from Mysore, are undistinguishable from *fatalism* of the most reprehensible kind! We quite agree with the proposition put forth by the author that "it is easier to acquire the vices of an alien civilisation than to get its virtues." We cannot think of a worse vice than to put forth the most contradictory views side by side and yet indulge in the consoling thought that they can be easily recognised as mutually reconcilable by those who are competent to undertake the task.

* * *

Tagore, we are informed, holds that "the caste system, when instituted, was a social unity in which the different peoples could live together in mutual harmony while enjoying the freedom to maintain their differences." "India has tried to reconcile things that are mutually alien to each other." "She set limits to and fenced off all the rival conflicting forces of society, and thus made the social organism one, and capable of doing its complex functions." Further Prof. Radhakrishnan writes:—"About the class of Brahmins, it is his (Tagore's) opinion that every good society should have a section corresponding to it. In the Indian social organisation, which is a work of art, the Brahmins are at the top, and are the recognised leaders of society. Though India has passed through several vicissitudes in her political fortunes, the society has not been much shaken, as her ideals and traditions were long preserved by this class. The Brahmins are the trustees of tradition and the conservers of the religious spirit," and so on.

* * *

But whence has come the trouble to-day? Tagore's answer is,—"when the Sudra joined his palms in submission to the brahmanical decree of inferiority, on that very day was dug the pit for the fall of the Brahmins." The learned Professor-interpreter further says,—"They (the Brahmins) want the powers and prestige of the old Brahmin class, but they do not possess their ideals and spiritual strength which would win respect." Then our object must be to restore and renovate, not to destroy. If it is true that "the hierarchy of values incorporated in the caste system of India is right," if our social values are based upon "ascent of the spirit," and not upon "bank balances," —if "the caste system aims at universal brotherhood and love,"—why should it be made to "vanish" now? The answer given is,—"The rigid and exclusive caste system has served its purpose," as "it is a positive hindrance to the spiritual faith within and progress outside." The spiritual faith remains the same as ever, and caste has adjusted itself to the changes in the environment. There are still Brahmins who either continue to maintain the "spiritual faith" and traditions as faithfully as their ancestors, or who, after taking their share of toil in the changed secular conditions of to-day, return in their later life to the "spiritual faith" of the Vedas. Non-Brahmins, too, often do the same. Why should not, the old organism be helped to remain even though the excrescences introduced in the middle age which we have left behind are removed? The learned interpreter of Tagore says:—"Centuries of spiritual discipline have given the Indian peoples so much restraint and self-suppression that, though the problem of poverty is most intense in India, social unrest and struggle are greater in the West." "Further, a materialist view of life is the root cause of social discontent, and the remedy for social unrest is a spiritual one." Will the spiritual faith and life of India remain, when the social fabric which encases it and embalms it has ceased to exist? Especially, we have a rival in our midst—or even more than one rival—imported from abroad and ready to take its place, as soon as the social fabric which has so long maintained its integrity and strength is battered and brought down by the blows levelled against it now on all sides. The ferment that is being introduced into society from all sides may rapidly develop and introduce an internal gangrene and poison the entire fabric beyond possibility of recovery. In the face, therefore, of a common enemy, all such dissensions and animosities as have disgraced the activities of our so-called leaders must cease, and let us hope that wiser counsels will prevail in the future.

* * *

Prof. Radhakrishnan says:—"Educated Indians of the present day are not quite in sympathy with Rabindranath's ideal of preserving the national identity of India, and feel that India's salvation lies in the imitation of the West. That way lies madness." He says further:—"It is impossible to believe, unless one acquainted with the inspiration of ancient India sees for oneself, the extent to which Modern India has succumbed, body and soul, to the materialist influence. These Indians pride themselves that they are practical. What a price it costs to be practical to-day! Their soul is the price they pay. There is no use in acquiring the externals and outward forms of a political civilisation and losing the soul." We shall, then, preserve both the soul of India and the body which has encased and embalmed it, while adjusting ourselves to the external conditions and uniting together in all matters relating to state organisation. This is exactly what Japan has done, and what Japan is doing. If the social body is abandoned, with it will depart the soul of India. Hence, we must absorb and assimilate what we want from the political civilisation of the West, without abandoning our own soul and the encasement of the social fabric needed to preserve that soul and its spiritual life and possessions. When the body dies, both life and soul take their departure together from it. Let us never forget this fact and suppose that we can get on as we have done with the ancient life of the spirit, content with simply indulging in vain regrets at the folly of men, while we also join in violating, the Dharmas and Acharas which have helped to preserve "the national identity of India." Modern men are mostly given to the habit of acting on impulse,—or, what is even worse, the forgetting of their principles and the violation of them when there is a chance of gaining distinction or wealth thereby. It is thus that men everywhere help to drag into the fire the fair name of the institutions and ideals handed down to us from our ancestors. This tendency has gone on from the time of the Bengalee reformer, Rammohun Roy.

Within the last 100 years, the destructive inroads made into the national social fabric by the thoughtless folly of radical reformers have been so numerous and persistent that it is a wonder that it still continues in anything like what we may venture to call a condition of "national identity." That such is the case is to us a clear demonstration that it was in its origin and purpose nothing human, but really and truly divine. Let us hope that wiser counsels will prevail in the future, and that the new and "reformed" councils which will be set to work at an early date will follow the example of its predecessors in observing a policy of strict neutrality in regard to the social and religious institutions of the land. Where individuals or bodies who are entrusted with the management and expenditure of funds by our ancestors, the machinery of law administration might be utlised to see that the funds are honestly spent and dedicated to the purposes for which the original donors intended them. But neither the state nor the legislature should help in any manner the aims and measures of those who in calling themselves reformers, simply seek to destroy "the national identity" of India and to introduce the materialistic civilisation of the West.

Tagore rightly says that imitation is "like dressing our skeleton with another man's skin, giving rise to eternal feuds between the skin and the bones at every movement." Further "let us stand firm and suffer with strength for the True, for the Good, for the Eternal in man, for the Kingdom which is in the union of hearts, for the freedom which is of the soul." Prosessor Radhakrishnan tells us further that "as a matter of fact, contact with the West has disturbed the simple religion and life of the Indian. His intense belief in God, his sense of the strength of holiness and sacrifice, are slowly giving way to worship of money." Our explanation is that the idea of *Svadharma* has become discredited; and this is because the social fabric which helped to maintain that ideal is being battered down from all sides. There can be nothing like "the simple religion and life retained when the Indian has chosen to have his body perverted by admixture of alien blood following on the destruction of our ancient division of Varnas and functions. Let all true Hindus be warned in time, and let them once and for ever abandon the suicidal policy now everywhere in the ascendant.

Social and Religious.

The Evils of Post-Puberty Marriage.

By G. Harischandra Row.

Fashionable people now-a-days are extremely fond of post-puberty marriages, being blind to their evils, of which a few may be mentioned here :—

(1) At the commencement of youth, the mind is remarkably restless, and if a girl had no husband previously arranged, the desire and anxiety for one would most probably increase this perturbation. First, she would think of marrying a particular man; but when one who is more attractive happens to come within her range, she would at once withdraw her mind from the would-be-husband and fix it upon his more fortunate rival. This man again is rendered unfortunate by a third, the third by a fourth, and so on *ad infinitum*, so that in receiving and rejecting competitors like so many horses or assess or like toys or mummies, the heart loses its integrity and purity. What is adultery (*Vyabhichara*) but such slipping or crossing? Jesus Christ declares that if a person looks with lustful eyes at one of the opposite sex, he or she has committed adultery at heart. Take, on the other hand, the case of *Savitri* who, notwithstanding her impending widowhood, clung to *Satyavan* whom she had once chosen as her lord. Marriage after puberty therefore is not conducive, if not actively adverse, to the chastity of a woman.

(2) The evil is not only mental but also physical; for young men and young women at a period described by Bhartrihari thus—

"रागस्यागारमेकं नरकशतमहादुःखसंप्राप्तिहेतु-
मोहस्योत्पत्तिबीजं जलधरपटलं ज्ञानताराधिपस्य ।
कन्दर्पस्यैकमित्रं प्रकटितविविधस्पष्टदोषप्रबन्धं
लोकेऽस्मिन्न ह्यनर्थव्रजकुलभवनं यौवनादन्यदस्ति ॥"

mingle freely in clubs, theatres, and other rendezvous. Man tries every concievable means to win the heart of woman, and woman that of man, with the result that both are awfully corrupted. The problem of the 'unmarried mother' has been taxing the best intellects of the western world; unclaimed babies like unclaimed property are claimed by certain States. Buildings are constructed in different parts of big cities, where provision is made for 'window-delivery'! The unmarried mother is simply to drop her undesirable child within the precincts, and then she may go home and sleep comfortably; she is free from public odium, and her child is supported by the authorities. Indeed there cannot be a graver blunder than the supposition that absence of marriage is absence of sexual union, of sexual immorality: Some kill their off spring in the seed, some in the womb, some in the room; a few compassionate souls only resort to the system referred to above!

(3) There is a Telugu proverb which may be rendered into "when audultery is possible, why should one resort to matrimony?" Goldsmith's *Vicar of Wakefield* states that the days of courtship are the happiest part of one's life. "My dear, thou art sweeter than sugar," says a girl to her paramour; and recieves rich presents from him for her capacity to test or taste. She dismisses him and receives another who is addressed as "Thou art, my dear, much sweeter than ambrosia"; she is amply rewarded by him for her condescending discrimination. Ring out the old and ring in the new! As there is thus no necessity for any onerous matrimonial bond, the number of those who, for the pleasure and romance of courtship, avoid marriage and lead desultory and profligate lives will ever be on the increase. In fact, many spend their days in wooing and weeping; weeping because there is no romance without trouble—love misplaced, affection displaced, property spoiled, body corrupted and existence disgraced and destroyed. Impartial observers can tell how many of such *virgins* are of *virgin-purity*! Attempts are made in different countries to discourage or curtail this sort of virginhood. The other day I read in some newspapers that some people in France sought to make a law imposing a special tax upon those who remained unmarried even after thirty years of age, and that another law was contemplated in the same country, requiring every man either to beget three children or to support that number up to the age of 21, and imposing a tax of £ 1-4-0 upon him for every child wanting. In Siam there are few unmarried women; for, if a woman fails to marry some one before a certain age, the king, assuming the responsibility, marries her to one of the prisoners in gaol, and sets the bride-groom free; as a punishment for her, she will have such a husband; and as reward for bearing such a wife, he will have his liberty restored to him! Our readers can well understand the significance of such legislative measures.

(4) Youth is not the proper time for the selection of a husband. It is said that love is blind; perhaps, we ought to use the word *lust* in this context; for

what generally prevails during that period is *lust* and not *love*: and that quality lacks constancy. Impelled by Cupid a girl might embrace the worst type or human beings; and when that emotion subsided, like soda-water effervescence she might begin to hate him and shut him out: Repenting her marriage, she might then hasten to dissolve it.

(5) Again, certain, young men—poor, low-born, and uncultured as thy are—appear in borrowed or stolen garments of lace and velvet scented to intoxication, speak in tones in tune with culture and good-breeding, and steal the hearts and money of imprudent and inexperienced young women easily amenable to the glitter and pomp of mischievous design. It is woman and not man that is easily carried away by appearances. It is said that Eve who had first succumbed to Satan's temptation went subsequently to tempt her husband also—to throw him into the ditch into which she had fallen by her choice. Sita persisted in her demand for the golden stag in spite of Rama's warnings, and brought upon herself and upon her lord and his devoted brother all the troubles described by the sage, *Valmiki*, in his Ramayana.

(6) Post-puberty marriage generally deprives a girl of the sound advice and guidance of her parents who, being more experienced, better educated, and less prone to the temptation of superficial glamour than their tender and inconsiderate daughters, consider the *pros* and *cons* of a question calmly and carefully, taking into account the health, wealth, character, and other factors in a bride-groom that are altogether ignored, or at any rate imperfectly calculated by the impetuous passion of Youth. If you urge that the parents of a girl may sell their daughter to some old or unhealthy creature for money, you seem to ignore the world, "कुपुत्रो जायेत क्वचिदपि कुमाता न भवति" meaning that we may come across bad sons here and there but that we shall hardly find a single bad mother. You should recognize that the number of daughters assuming the function of selecting their husbands and injuring their own interests by selecting, in most cases, wrong husbands far exceeds the number of parents spoiling their own daughters by improper matches: In fact, you are only transferring the evil from daughters to parents, giving opportunities to the daughters and a greater number of opportunities than those enjoyed by their parents for going wrong a greater number of times; your solution then is worse than ever. "Let the parents exercise the function of selection when their daughters have attained puberty, and not before," you may retort. The answer is that daughters, depending on their own wisdom and insisting on their right of choice, do not generally allow their parents to determine the match. Marriage should take place, therefore, before puberty.

(7) Unions after puberty will often dissolve in a short time. In the case of those who are married at an early age, the plastic minds of the couple receive impressions of love and esteem for each other, that are further preserved and deepened by the teachings of the parents and other well-wishers so as to last through life and render the pair happy, concealing or mitigating any signs of faults or defects that may arise on either side. Girls especially are generally attached to young men near by, even as a creeper tends to attach itself to a tree within its reach; and if this attachment is strengthened by the sacramental bond of matrimony, it develops into a permanent sentiment of chastity or reverential affection, so that she could no longer be estranged or separated from her prop, her lord, without detriment to her very existence. Quarrels and divorces, on the other hand, will often result from belated marriages.

Literary and Educational.

To a Lark.

By P. Parthasarathy, B.A., B.L.

Eyes darted ears leapt across the hot
    Sun smitten road aloft the yellow lark,
    Whose throat let fall sweet drops of music. Hark!
Here is a lonely friend. This is a spot
That like an oasis cheers us along
    Life's dreary tract. But there's some mystery
    About this little bird. Why this bald tree
Did visit he, despite to him belong
Many green precious groves that welcome him
    And his dear ilk with fruits delicious ripe?
    Unless it be he was God sent a hymn
Of hope, of cheer, to chime to me as type
Of His sure grace and love. May I thank thee
For all thy tiny self did render me.

Marriage A La Mode.

My dear Old Thing,—
        It's just occurred to me
    That Wednesday next I've nothing special on,
I wonder whether you're fixed up or free—
    And don't you think a marriage would be bon?
It must be ages since I had my last
    (Well, anyway, it's several months ago),
I don't think we should let the chance go past—
    Do you? Just send a line to let me know.
I dunno how you stand, my dear, but I
    Admit I've had some shots at it before;
But, still, I am game to have another try—
    I call blank days a simply horrid bore.
I don't object to bigamy, do you?
    San fairy ann to all the lawyer's threats!
If you've got nothing better left to do
    On Wednesday next, we'll risk it, shall we?
    Let's!

Lucio in the *Manchester Gaurdian.*

Occasional Studies—I.

Holt in "Henry Esmond."

Father Holt, in Thackeray's "Henry Esmond," seems to be one of those characters who, in fiction as well as in real life, possessing or pretending to possess capabilities of a high order, forcibly thrust themselves upon our regard, and who, in the end, because of some characteristic vice or fickleness lose all their hold upon us; yet whom, sometimes, we are inclined to sympathise with, or at other times equally inclined to hate.

He, one of the most striking characters in the novel, a Roman Catholic Priest and a Jesuit, appears often in its pages as a tireless worker for his church, and the House of Stuart. It will not be difficult to recognise in Father Holt, the counterpart of Dr. Rochecliffe, the staunch Royalist of "Woodstock." Father Holt is certainly not up to Dr. Rochecliffe's power for intrigue; his so professed devoted loyalty is different from that of the Doctor's, in that it is corrupted and rendered unholy by his selfish ambition for a narrow cause.

The impression that Father Holt makes upon young Henry Esmond is also the first impression the Father makes upon us; his wide learning interspersed with phrases and quotations from Latin; his kindness and immense good feeling towards Esmond; his care for Esmond's education, all these make Father Holt a loveable character. To Esmond, Holt is the noblest of men upon earth pursuing the holiest and most honoured of paths in religion; to him, Holt is the most admired of men as being courageous enough to espouse the cause of the late King, and as being crafty enough to adopt the most secret ways of carrying on intercourse with those connected with the royal family; particularly, the Father's disguises, his entrance into the Castlewood mansion by

means of the spring-window, and his secret cupboard in the wall, though only too feeble a reminiscence of the excellent Doctor of "Woodstock," fail not to make lasting impressions on Esmond; and to us also, Father Holt is the same heroic, noble, and admirable person, except that the cause of his church fails to move us. Young as Esmond was, and under the education of Holt, Catholicism was the supremest of religions to him. The same bias we do not find in Esmond, when, years after, he meets on the continent the respected master of his youthful days. The short, stout answers that the boy Esmond makes to Captain Westbury, who has come to seize the papers in the possession, and if necessary, the person also, of the Viscountess, are significant of his genuine regard towards the Jesuit.

This apart, the life of Father Holt is one long series of tricks and failures; doubtless, we sympathise with him in his failures, when these are the ends of natural and unselfish aspirations; we are repelled away from him, and we hate him when he resorts to base and unmanly tricks and means to secure his ends.

The removal of young Henry Esmond from Ealing to Castlewood, we must take as an affair wholly conducted by Father Holt. Rake as Thomas Esmond, Henry's father, was, he would not have cared a whit for the child of her, whom he deserted in Flanders; and had Mr. Holt's motive merely been to restore the forlorn child to its father, he would have been a saint. But this was tainted by the idea of holding in check the Viscount of Castlewood, who was naturally desirous that the folly of his younger days should be kept secret. Further, Thomas Esmond's services to the king would be at his own disposal, and Mr. Holt might turn them to what best account he could.

That Father Holt had an influence over the imperious Viscountess Isabella would seem strange. But the Father was accustomed to trade only with women, and with men, who were little better than women. And it is little wonder that, with his tricks and cunning, Mr. Holt came above them all.

The Father's mission with Francis, the Fourth Viscount was a failure, partly because Francis Castlewood had his own guiding principles, and partly because, after the discovery of a conspiracy, he stuck to the reigning house. Rebuffed in this, Father Holt left away Francis broken-hearted by the revelation of Henry Esmond's parentage. He appears, too, to have worked his influence on the younger Frank; the result is Frank's marriage on the continent.

Under the pretence of working for the exchange of prisoners when war is raging on the continent, Mr. Holt is now seen on the one side, and now on the other. The convertion of the soldiers of the one side into those on the French side seems to have been the Father's motive.

Father Holt's character is, in the instances we have cited, debased by a craftiness and want of sympathy. To the last, the priest does labour for the cause of James III; yet, all the time he is as constantly labouring for the uplift of his own church.

For the last time, we see Mr. Holt when the accession of George I is proclaimed, amidst the people's acclamations, without his head uncovered. His more loyal, but less sympathetic neighbours curse him for a Jesuit; his face bears the marks of innumerable failures. Who would not pity him then, even though he might be disliked at other times? Father Holt sails away to America afterwards, toils there as ardent as ever for his religion, and lays his bones in a foreign soil. Who would grudge him a tear of sympathy over his grave?

Father Holt was the most unlucky of men. He never 'played a game but he lost it, or engaged in a conspiracy but it was certain to end in defeat;' and with this doom of failure sealed upon his brow, whether his schemes might be righteous, or ignoble, or best or least likely to succeed, we understand him as Thackeray has portrayed him.

'ORR.'

Reviews.

Political Ideals: By C. Delisle Burns. Published by the Oxford University Press.

This is an invaluable book—as complete as it is brief and as profound as it is clear. History sometimes merely chronicles events; it sometimes regards human life in the universe simply as guided by heroic men; sometimes it is written as if the peoples themselves made it; sometimes it describes events as due to the influence of climate, country, or race; and sometimes it delineates the procession of ideals. The history of ideals is the history of civilisation and this is what the author aims at presenting in this work.

He then deals with the Athenian ideal of *liberty* which includes autonomy or liberty of the group and also liberty of the individual. The liberty of the individual implies not merely the right of each to mind his own business but also "the obligation of each to mind the public business and the absolute supremacy of state over individual interests." "Obedience to the Laws is an essential element in Athenian liberty." Aristotle said: "Men should not think it slavery to live according to the rule of the constitution; for it is their salvation." Athenian liberty was productive and did not result in mere freedom from foreign domination and domestic interference. As Matthew Arnold pointed out in his *Culture and Anarchy*, it is of little importance to have liberty if we do not know what to do with it. "Liberty is a means and not an end." Athens was great in art and science. Mr. Burns well says: "One does not like to make unkind comparisons, but was the interest of England after Trafalgar and Waterloo in the direction of art or science? It seems it was more concerned with the comforts of the home and the size of individual incomes." He says further: "We still barbarously test the greatness of nations by the size of their armaments." But in Athens liberty was in its finest flower for only about fifty years: Athens at her best was full of slavery and there was no political freedom for women.

The Roman principle was that of order. Order implies that different groups of men shall have some settled relation to one another. "As Liberty is the principle of change, so order is the principle of permanence, and civilised life demands both." But order may be easily overdone. Tacitus said: "We make a desert and call it peace." "As Liberty became licence in Athens, so order became tyranny in the Roman Empire."

The idea of cosmopolitan equality was the contribution of the Middle Ages. No nation is *by nature* superior to any other. The existence of a common humanity fits every nation to attain what other nations have attained. This does not abolish differences but confirms hope and stimulates aspiration. This ideal of cosmopolitan equality was established in opposition to the Greek-Roman exclusiveness implied in such words as barbarian and to the universal system of slavery. Cosmopolitanism develops when the individual comes to prominence as opposed to the State. St. Augustine's conception of God's State and God's Politics is the magnificient protest of higher humanity against racial exclusiveness. But the cosmopolitanism of the Middle Ages was not extended beyond the European nations. Mediæval unity took the form of the Holy Roman Empire in the field of political life. Mr. Burns says: "In the rivalry of nations—an inheritance from the Renaissance—and the agitation for social reform—an inheritance from the Revolution—modern politics seems to take little account of European unity; but at certain times the old ideal recurs to the minds of statesmen."

During the Renaissance stress was laid on the ideal of sovereignty. The revolution brought into prominent notice the Rights of Man. Mr. Burns says: "It is a custom among apologists to say that the Christian Church introduced or at least made popular the idea of the equality of man. Nothing could be more glaringly untrue. Official Christianity made no attempt to correct

the narrowness of caste prejudice. It accepted first the ranks of the Roman Empire and afterwards the castes of the feudal system; and it employed itself rather in finding justification for a political situation which already existed than in correcting the deficiencies of the system ......The fact remains that it is to the pagan Renaissance and not to the mediæval Church that we must look for the source of that 'Liberty, Fraternity, and Equality' which made the soul of the French Revolution......... 'Man is born free and he is everywhere in chains': these first words of the *Contrat Social* are, as it were, the cry of pain from which the Revolutionary enthusiasm arose. Government rests on the will of the people; it must be for their good; and the people have a right to good government. The natural inequality of men is no ground for their political inequality. These were the leading ideas made current and dynamic by the Renaissance and the Revolution. The Revolution did not aim at proving or establishing equality of worth but equality of rights. The weakness of its ideal was that it did not realise that the state is a natural growth and is not an artificial creation, that in its fervour for cosmopolitanism it did not foster nationalism, and that it neglected the non-rational elements in human thought and action and thus led to the movement of Romanticism.

Mr. Burns says well: "Out of Renaissance sovereignty combined with Revolutionary rights comes Nationalism." It is not necessary or possible to state here what is necessary to make a group a nation. Mr. Burns says: "A common memory and a common ideal—these, more than a common blood—make a nation." He says further: "There is some special quality in every group which it could be well for the sake of the whole of humanity to preserve." But this can only be preserved if the group has an opportunity for characteristic development of its own laws and institutions. The evidence of the past shows that when a race is deprived of its own political life its work is less valuable, and that when a race wins political independence its art and science contribute to the general progress of civilisation." He says again: "The Renaissance, however, divided Europe rather into a collection of states than into nations. The idea of the time was governmental independence, not group-development. And it was not until the Revolution had come and gone that the long slumbering national consciousness came to birth as a new ideal." As Morley says in *History and Politics*: "National sentiment changed to Political idea." Nationalism overthrew the crude dynastic divisions of the Renaissance. It implies that each national group should and could develop its own constitutions and manage its own affairs without any hindrance whatever. "A nation with an united consciousness and the same tradition should not be divided into a number of separate states." Mazzini says: "your country is the sign of the mission God has given you to fulfil towards humanity ......country is not territory; it is the idea to which it gives birth."

But Nationalism if narrow and intense often supports war and cramps progress. "What is Nationalism in a small group becomes Imperialism when the group is powerful." Further, narrow nationalism makes a nation disinclined to help another nation torn by internal evils or external oppression. "A nation which stands for liberty or order or any element of civilisation cannot be satisfied unless other nations too may share what is believed to be of value."

Imperialism implies that vast territories are under the same government. It is widely praised and widely denounced. Modern imperialism, unlike ancient imperialism, allows local development, does not depend on the tribute of dependencies, and allows representative popular government. But Empire unlike Federation implies a predominant partner. It is the creation of war. "Imperialism" says Mr. Burns "is a sort of half-way house" to Cosmopolitanism. But the danger is that the half way house almost invariably becomes the house. The hope of humanity is in Federalism rather than in Imperialism. Mr. Burns says well: "In this case also I see no obstacle to Federalism—the political equality of the groups—if they are clearly permanent, self-conscious, and possessed of distinct interests. This is clearly implied even in extreme Imperialism of the English type, as we may see in Lord Cromer's admission. The Englishman, he says, 'is always striving to attain two ideals, which are apt to be mutually destructive—the ideals of good government which connotes the continuance of his own supremacy, and the ideal of self-government which connotes the whole or partial abdication of his supreme position. He is aware that empire must rest on one of two bases—an extensive military occupation or the principle of nationality! And few Englishmen would be willing to contemplate a purely military empire. We would therefore be driven to develop local self-government, and that in the end must mean the federation of politically equal groups."

Mr. Burns then discusses individualism and socialism. He says: "It is sufficiently well-known that in civilized nations not half the population is able even to live comfortably—much less to develop all human capacities; and half the population does not derive even the barest benefits from the elaborate organizations of modern government: The individualist would say, therefore, that the individual must be given equal opportunities, and the Socialist that government must extend its organization to benefit more than the propertied class." ......In merely economic terms, half the income of each European nation is used for the benefit of about one-sixth of the population."......Lack of income involves malnutrition and that reacts upon the next generation." Individualism when it is sane protests against mediocrity and assimilation. Insane individualism like that of Nietzche is a menace to human brotherhood. The under-development of one section of a nation will surely affect the strength of the other sections and of the nation as a whole. Herbert Spencer stood up for individualism as Kar Marx did for socialism. "The Hegelian Absolute was made to countenance socialism, while Darwinian Evolution gained credit for Individualism." When Individualism as an ideal is pushed to its utmost length it becomes anarchism. "Anarchism is a sort of Utopian Individualism." The longing for a full and free personality is with some a religious passion. But is not a man more an unit of society than an individual atom? The socialisation of life is the true means of the spiritualisation of life. Man is not "a separate atom surrounded by a hedge of rights." This is indeed a new atomism. Socialism means the consciousness of class. State socialism, Guild socialism, syndicalism, —are all different forms of the same tendency. The common ideal is an endeavour to distribute more evenly the results of labour. "Whether this should be done by centralized action of the state or by more local government or by the division of society according to trades, the ideal is the same." The ideal is social action for social good. Socialism is not opposed to Capital but to Capitalism which is "the appropriation of capital for the interests of a small class." Really the sanest Individualism and the sanest Socialism cannot differ. Full and free personality can be realised only in and through society; and the best society is that where free and full personality is attained by all. The danger of socialism is loss of the richness and variety of life. State socialism further depends on official caste whose perfection can only be in theory and not in fact. Even in guild socialism there is the danger of the selfishness of guilds.

In fact we find change as well as stability in human societies. The individualist wants less and less of organisation; the socialist wants more and more of it. The older ideals already referred are also active in their own way. All modern tendencies and shibboleths are transformations and descendants of Liberty or Order. Political Parties grow up owing to different views about the proper remedies for social diseases. One prominent party takes its stand on order and the other on liberty. Mr. Burns says well: "Political education is what is most needed; political purity may be left to take care of itself."

Politics is the study of the relations between individuals and between groups. While Economics deals only with the value of work or of commodities, Politics deals with the attempt to get a life that shall be fine in quality. Liberty is more than a material want. As Mr. Burns says well: "It (Politics) is the study of civilized organisation for temporal benefit in other than merely material needs."

Correspondence.

Sanatana Dharma Lectureship

On the 18th May 1916, the 2nd Madras Provincial Varnashrama Dharma Conference held at Madura passed the following Resolution No. 12:—

"This Conference is of opinion that a fund be constituted to finance the training of teachers and upanyasakas of Sanatana Dharma and to establish, take over, or control other Educational Institutions, if need be."

Owing to the want of funds and the absence of suitable Upanyasakas, this Resolution has hitherto remained unexecuted. Now it has been thought desirable that an attempt should be made and steps taken to give effect to the Resolution by constituting a lectureship fund and appointing a lecturer to go round the country and preach Sanatana Dharma in all its aspects to all classes of people.

With the above object in view and in pursuance of the above Resolution, the undersigned office-bearers of the above Conference together with M. R. Ry., N. Natesa Iyar Avergal of Madura who has started the above fund with an initial donation of Rs. 500/-have constituted themselves as Trustees of the said Lectureship Fund with power to add any other persons as additional co-Trustees. The above trustees shall hold and develop the said fund and appoint one or more Sanatana Dharma Lecturers, arrange for their lectures and pay out of the Lectureship fund both corpus and interest, without any personal liability, such amounts as they deem fit to the lecturers so appointed by them. The public of all classes, who are interested in the cause of the Sanatana Dharma of this Holy land, are hereby invited to cooperate with the Trustees and make their endeavour a real success.

For the present, the Trustees of the Fund have appointed Brahmasari Subrahmanya Sastrigal of Thethiyoor Patasala, a disciple of the late lamented Mahamahopadhyaya Harihara Sastrigal as a Sanatana Dharma Lecturer for a period of one year ending with the next Tamil year Rowthri (12—4—1921). Any voluntary contributions and donations from the benevolent public in furtherence of the pious and laudable object of this Lectureship will be thankfully received by the Trustees and credited towards this Lectureship Fund, the development of which is necesary for the upkeep of the lecturing Pandits.

The undersigned, in the name of all that is good and holy in the lofty ideals of this ancient land, earnestly request the benevolent Public to contribute to the above fund any amount that they may please.

N. B.:—No person attending the lecture is obliged to contribute. The contributions are purely voluntary.

President of the Conference—N. Subramania Aiyer Avergal, M. A. Senior Dewan Peishkar, Trivandrum.
Chairman of the Conference:—K. V. Srinivasa Sastrigal, B. A., B. L. High Court Vakil, Madura.
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V. Ramaswami Sastrigal, B. A., B. L. High Court Vakil, Madura.
R. Krishnaswamy Iyengar, B. A., B. L. High Court Vakil, Madura.
Additional Trustee of this Fund—N. Natesa Aiyer Avergal, B. A., B. L. High Court Vakil Madura.

Miscellaneous.

Olla Podrida.

Quite recently we had a baby show at Trichy. It brought to my mind the less recent beauty show at Spa. Young women were all given marks for hair, forehead, eyes, nose, lips, cheeks, bust, colour, form, figure etc. etc. etc. The marks were all added up and the rank was proclaimed and prizes were given. It was supposed that this would stimulate beauty! We have poultry shows, flower shows, etc. We have now come to beauty shows and baby shows!

* * *

Two new achievements of civilisation must be chronicled here. The power alcohol is coming to displace petrol. Very good. Some inventive genius has invented a 150—mile range gun. This is even better. Quick running and quick shooting! What for! What then!

* * *

The social reform rag of Bombay has poked the HINDU MESSAGE in the ribs with the following humorous (?) poker: "To the *Hindu Message* of Srirangam belongs the credit of inventing a new phrase. Being intensely Hindu, it dislikes the Western practice of "strikes." So it explains the delay in the publication of a recent issue, as being due 'to the simultaneous absence of a number of workmen at the Press' whose simultaneous presence is evidently necessary to bring out the paper! Verily, our Varnashrama Dharma contemporary deserved better of its printers!!"

* * *

This ponderous humour is like the dance of an elephant. My answer is this: "THE HINDU MESSAGE is at least intensely Hindu. You are intensely un-Hindu. You can imagine absence of workmen only as the result of strikes. Because you are only a *Durai* in disguise. You cannot imagine any other possible ground of absence. When you regard and call men as hands, they naturally strike. Whether they strike or not, you are a very striking man. Please stick to your ancient and *adharmic* habit of abusing Dharma and do not meddle with what you do not know *viz.*, humour."

SCRUTATOR.

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Agents in all towns to canvas subscribers for the HINDU MESSAGE. Liberal Commission allowed to competent workers.

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THE MANAGER,

The Hindu Message, Srirangam.

The Care of The New-born Babe.

(*From the Publicity Bureau.*)

As every year thousands of babies lose their lives during the first few days through the ignorance of those who care for them, a few hints on the proper care of a new-born child may be useful.

Things to do—(1) Wrap the baby in a dry clean cloth until you are ready to bathe it. A new-born babe should be kept warm and protected from cold air, just as it was warm and protected from cold before its birth. The common practice of laying the baby on some rag on the floor without any covering is the cause of a great many of the deaths which occur during the first few days. If the baby is wrapped up warmly there is no hurry about the bath. Let the baby get used to its new surroundings as gradually as possible.

(2) Use oil for cleansing the babe before bathing it; then hard rubbing and deluging with water will not be necessary. We have seen babes rubbed and scrubbed until their flesh was raw in order to remove uncleanness, yet uncleanness was not completely removed. If a little oil had been used the uncleanness would have dissolved in a minute easily. Avoid too hot, too cold and too much water.

(3) Wash out the baby's eyes and mouth with clean boiled water. It is said that half the blindness in the world could have been prevented if all new-born babies had their eyes treated immediately after birth. At least be sure that the midwife cleanses the baby's eyes and if you have medical help, insist on medical treatment also. In America all midwives and doctors must by Government order put in every new-born babe's eyes either a drop of 2 per cent silver nitrate or 12½ per cent argyrol, as a preventive measure. Even if it is unnecessary in 99 cases, but saves the 100th baby from a life-long blindness, is it not well worth while?

(4) If this has been neglected, as soon as the baby's eyes show any signs of redness or swelling, they must have treatment at once by a doctor. A few days' delay may be disastrous. Even the most expert doctor may then be unable to prevent blindness. This knowledge is of vital importance. Many parents who would spend even one thousand rupees or work all day and all night to save their child's sight, have by delaying a few days caused their child to lose his sight. A simple rednees and swelling which looks of little importance, in a few days may entirely destroy the sight. If some simple treatment is given by a doctor at the beginning it will entirely disappear. We are glad to see that an organization known as the 'Blind Relief Association' his been started in Bombay Presidency by a Collector Mr. G. G. Henderson. This association endeavours whenever a baby is born in the town to send at once to the house a trained man to examine and treat the new-born babe's eyes.

(5) *Feeding.*—A baby does not need any food or medicine before it drinks its own mother's milk. Its own strength will be sufficient in all normal conditions. A baby should be suckled regularly after the first six hours, as the first milk is a suitable purgative—much better than castor oil. If the baby sucks the first milk, then the ordinary milk will come more quickly. But even if the baby is not fully satisfied until the third day it is no loss as the baby's belly will thus get properly cleaned out and so will be better able to begin to digest its milk. It is better a thousand times if a baby is at first a little hungry and ready for its own mother's milk than if its belly is spoiled with cow's milk and castor oil during the first two days. It is best if without interfering and giving food or medicine we allow the baby to get only its natural food from its mother. In this way a baby digests anything until the third day. But during the first two days it gets rid of the black stools of new-born babies not by castor oil, but by sucking the first milk.

(6) A healthy baby should sleep 22 hours out of 24, suckle every two hours during the day, and every three at night, have 2 or 3 stools a day during the first ten days.

Things not to do—(1) Don't leave the baby uncovered or in the wind.

(2) Don't deluge the baby with hot water when giving the bath.

(3) Don't put mud, etc., on the baby's cord.

(4) Don't neglect the baby's eyes.

(5) Don't give the baby castor oil and cow's milk—wait for the mother's milk.

(6) Don't feed the baby every time it cries—feed at fixed intervals.

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Short Story.

A Persecuted daughter-in-law.

By P. Padmanabha Iyer.

Once upon a time, there lived in Pataliputra a wealthy merchant, who had a surpassingly beautiful daughter, named, Kirthisena. When she came of age, she was duly married to a young merchant, Devasena by name. Though intensely and passionately loved by her husband, she was tormented by her wily mother-in-law. She lived in her husband's house like a sandalwood tree surrounded by a serpent.

One day Devasena made preperations for going on a long journey with the object of amassing a large fortune. Before he set out, Kirthisena who, at the prospect of separation from him began to fade like the tender jasmine in the heat of the tropic sun, approached him and poured out her woes—that soon after his back was turned, her precious mother-in-law would begin to harass her. Devasena, with considerable difficulty, smothered the pangs of separation and spoke to her sweet words of comfort and wisdom. He then appealed to his mother to treat the tender blossom of his wife with kindness and affection. And with watery eyes, he set out on his journey.

After Devasena left the place, the wily mother-in-law began to scold and abuse her daughter-in-law incessantly and with ten-fold vigour. She severely rebuked the languishing Kirthisena for shedding tears over her separation from her lord and with withering scorn, thundered forth:—"Vile girl, you are the bringer of ill-luck in my house. Why do you weep *for* your husband when he is *alive*? You may if you want weep for your father or mother. Let *my* son live long." These cruel words scolded poor Kirthisena. Deterred by her mother-in-law's biting sarcasm, she brushed away her tears and henceforth

assumed a joyous look. When the execrable mother-in-law noticed her radiant face, she fired up and roared out:—"Capricious girl, when your husband is away, you strut like a dancing-girl in gorgeous dress and beam with wily smiles! The whole world is jeering at your hoity-toity conduct." The poor girl's patience was tried to the snapping point. She thought she could not for a moment longer put up with her monstrous mother-in-law's brutal behaviour. She resolved to run away and thus escape her persecution.

Kirthisena surreptitiously went into her husband's room, gathered all the money he had left, kept a portion of it to herself, and put the rest in a pot and interred it in a corner of the house garden. She then discarded her womenly attire, assumed the dress of a man and started in the direction of Vallabhi. Her way lay through a big forest. Night came on and she, being afraid of robbers, crept into a cave and passed the night there on a bed of dry leaves and reeds. Although the forest was infested with wild beasts, no harm came to her. She got up early in the morning, refreshed and revived and walked on. In the evening a sage met her and struck with her princely appearance, he offered her cool water with which she slacked her torturing thirst. She thought it wise to spend the night in the hermitage. At dead of night, she saw an Ogress and her sons chatting, not far from the hermitage. The Ogress spoke to her hungry sons thus:—"My dear sons, by the grace of God, we are soon going to get plenty of food. Vasudatta, the King of Vasudattapuram, is afflicted with excruciating pain in his head, for centipedes have got into his ear and are burrowing his brain. Even renowned doctors are unable to remove the noxious creatures and relieve his pain. He is therefore sure to die and we will feast merrily upon his plump body." The young ones of the Ogress, piqued by curiosity, asked their mother whether there was absolutely no remedy for the King's malady. She, blissfully ignorant of Kirthisena's presence and her sharp ears, told them: "There is a mode of treatment which would effect a radical cure. The King's head should be smeared all over with hot rice-pudding made in ghee. A bamboo tube, one end of which is allowed to dip into a pot of ice-cold water, should be introduced into his ear. Then the centipedes would descend into the pot. But let us not think of the cure; let us all be happy that the King is going to speedily die, whose body would afford us delicious food." Kirthisena, who listened with rapt attention to this highly edifying conversation, got up at the first blush of dawn, assumed the robes of a doctor and hastened to the King's palace. She told the door-keeper that she would positively save the life of the King. The servant ran up to the King, bursting with joy and gave him a graphic description of the physician. She addressed him thus: "O noble King, a doctor, who looks like one of the Aswins (the twin physicians of God), has come. His face is as bright as the full moon and his eyes are as beautiful as the lotus. He undertakes to cure your Majesty *without fail.*" The King commanded him to bring up the physician at once. Kirthisena entered the King's chamber and found him exceedingly feeble and weak. The doctor's genial presence had an enlivening and sweetening effect upon the King. Kirthisena duly adopted the mode of treatment suggested by the Ogress. It had the desired effect. The King was completely rid of his pain and he became quite himself again. Boundlessly pleased with Kirthisena, he addressed her thus: "You are a priceless gem among doctors. I cannot be sufficiently grateful to you for saving me from the jaws of death. I gladly lay my Kingdom at your feet." She told him that she would defer her request to a future occasion and stayed at the palace.

A few months hence, Devasena came there, loaded with bags of gold. Kirthisena, when she saw her lord, was overwhelmed with delirious joy after long seperation from him and fell into a swoon. Devasena, immediately, recognising her, felt immediately happy and as soon as she came to herself, he heard all her romantic story. The King soon came to know who they really were and he pleasantly spoke to Devasena thus:—"I regard your wife henceforth as my sister. She it was who, assuming the doctor's robes, saved my life. I bestow upon you, with immeasurable joy, half of my kingdom."

Thus Kirthisena, though immersed in a sea of troubles by her turbulent mother-in-law, was able to tide over it by her strength of will and acuteness of intellect and become re-united to her lord and live with him for many, many years in uninterrupted peace and unalloyed happiness. [Brihat-Kathâ-Manjari.]

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1. "Sri Sankaracharya and the specialities of his doctrine" by Professor K. Sundararama Iyer M.A.
2. "Sri Sankara and Mandanamisra" by R. Krishnasami Iyer M.A., B.L.
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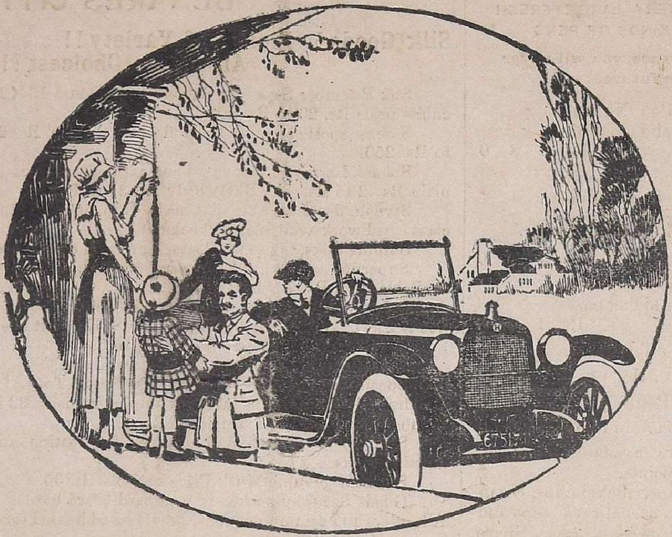

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